debated. On the one hand, various gratuitous epithets have been used to delineate the revolutionary government, such as "a bouffe government/' "a tinhorn government," "the paper government of the Filipinos." Most vigorous condemnation came from the first American Civil Governor: "While we were there the Filipinos had a government under Aguinaldo of five or six months—perhaps a little longer—and there never was in the history of those islands, in the palmiest days of Spanish tyranny, such corruption, such tyranny, such a want altogether of a decent government, as there was under Aguinaldo, demonstrating to those who were there that it was absolutely impossible to turn the islands over to that government, or to those people -at that time." On the other extreme are those who wildly exaggerate Filipino capacity during this period in order to substantiate present capacity. To them it would seem that the only Republic in Asia, set up by the only Christian people in the Far East, was crushed—a genuine government of promise extinguished. Judicially weighing the facts, undoubtedly neither of the antagonists was right. Only a few deductions capable of being substantiated are possible.

In the first place, the Filipino Government was principally a Tagalog enterprise j nevertheless it was recognized in practically every Christian portion of the archipelago. In the second place, from the standpoint of international law, the Filipino Government was of the class known as *"de facto* government." And in the third place, the

Philippine Republic during the short time it existed gave indications of an earnest desire to furnish a government for the people fitted to their needs and progressively beneficial. However, it was only in the Malolos Congress that the ablest Filipinos were afforded an opportunity to make use of their talents, and this they did, according to those present, with great decorum and with a display of parliamentary law that compared favorably with the Japanese Diet.